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that, given a very superstitious people inside, the trumpet parade scared them so badly that when Joshua made his real charge the walls might as well have been flat. It reminds one of the original suggestion of a Vermont preacher of the last generation, that the miracle was explainable by the laws of acoustics; for the trumpets happened to strike the keynote of the walls, and set them vibrating, to their ultimate disintegration!

The simple fact, which current interpretation is slow to take in, is that the really scientific method admits of no compromise with the older methods based on the equal infallibility of the whole text. One may respect the consistent use of either method better than the "mediating" effort which has to resort to allegorical and rationalistic explanations. When we frankly admit that tradition is tradition and legend is legend, and, seeking for the real course of the history, base our religious teaching on the course of its development and the lessons learned by the divine use of the experience of Israel, we shall have taken the first essential step toward the teaching of the Bible.

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The Church and Young Men. By REV. FRANK G. CRESSEY, PH.D.
Chicago: Christian Culture Press, 1903. Pp. 125. \$1.

This is one of the latest examples of that class of statistical studies of religious conditions which began with the very useful inductive studies by Professors Starbuck and Coe in the field of the psychology of religion. The book is valuable as a contribution to the study of a subject important and neglected, and so needing investigation. Every religious worker who touches the lives of young men ought to read the book, and keep it for reference. The book appeals to one as a conscientious piece of work. Some of its collections of facts are of considerable value, especially the discussion of young people's work, the chapter on the Young Men's Christian Association, and the discussion of the Young Men's Bible-Class movement. Facts that mean much are here well stated and well combined. The chapter on the Sunday school is also of value; and that on the Roman Catholic church is a good statement of facts of which most Protestants are totally ignorant.

Certain defects are apparent. The author is anxious to include everything. There is no good reason, for instance, for the presence of the chapter on the Salvation Army. We note a pedantic flavor in the style. The commonplace has large proportions. The author yields far too often

to the temptation to preach, introducing moral and religious reflections which are sometimes trite and valueless. Moreover, one has a suspicion that the inductive method has been carried to an extreme of late in the investigation of religious phenomena. The inductions are not broad enough. Professors Starbuck and Coe opened a new field, and "many press into it." One feels, in the case of this book (and many others of the kind), a good deal of doubt as to the reliability of many of the answers received to the questions sent out, a wonder whether they embody conscientious thought or rather reflect haste, thoughtlessness, personal prejudices, and conceits.

The usefulness of the book for reference is seriously marred by the omission of an index; the careful and logical arrangement of material makes this defect less serious, but the value of the book would have been thereby doubled. In form the book is attractive and convenient.

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